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Drawn by Jas. Herring

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BRIG. GENL ANTHONY WAYNE.

*Anthony Wayne*





Miss Mary



THE  
ALTAR OF PEACE,

BEING THE SUBSTANCE OF A

DISCOURSE

*Delivered in the Council House, at Greenville,*

JULY 5th, 1795,

BEFORE THE OFFICERS OF THE AMERICAN ARMY, AND

Major General Wayne,

COMMANDER IN CHIEF, AND MINISTER PLENIPOTENTIARY FROM  
THE UNITED STATES TO TREAT WITH THE INDIAN TRIBES,  
NORTH WEST OF THE OHIO,

BY MORGAN J. RHEES.

TO WHICH IS PREFIXED,  
AN ADDRESS OF THE MISSIONARY SOCIETY,  
WITH THEIR CONSTITUTION.

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“I will give thee the Heathen for an inheritance.”

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PHILADELPHIA:

*Printed by* EPHRAIM CONRAD.

PRICE 12½ CENTS,

The profits arising from the sale to be applied to the  
funds of the Society.

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TO THE

# Citizens of the United States.

THE Missionary Society of Philadelphia, impressed with the importance of ameliorating the condition and augmenting the happiness of mankind, are impelled by motives of religion and benevolence, to attempt the propagation of christian and civil knowledge among the aborigines of America.

Those who have experienced the blessed effects of real religion, must feel a desire to disseminate its principles, wherever the footsteps of a fellow man may be found.--- An opportunity now offers, for such to evince their sincerity, by labouring together in accomplishing the ancient prediction---“The knowledge of the Lord shall cover the earth as the waters do the sea.”

Living in an age when the devastations of war teach us to appreciate and extend the blessings of peace, all good and enlightened citizens will concur with us, that every step which tends to introduce the arts of civilization among the Indians, must be highly favourable to the interest of the United States.

The easy access which may be had at present to the different tribes, by means of government establishments in various parts of their territory---their tranquil state, and the friendly disposition of some of their chiefs-- dispose the Society to believe that their address is not premature. They presume that nothing more is necessary to excite the attention and secure the support of their fellow citizens than to present their plan to the consideration of the public.

THE SUBSCRIBERS penetrated with the conviction that their duty and happiness are involved in promoting the knowledge and diffusing the spirit of the Christian religion, do associate for the purpose of supporting a missionary among the American Heathen and the frontier settlements of the United States, as an eligible mean of accomplishing so desirable an object.—Aware of the pernicious effects of *party spirit*, they think it necessary to adopt for their guide, (as well as to exhibit to the world the principles by which they will be governed) the following

## CONSTITUTION.

- I. The association shall be called the *Missionary Society*.
- II. Any person signing the constitution and paying the sum of one dollar to the treasurer and the further sum of one dollar yearly, is a member during the payment of his or her subscription.
- III. The society shall elect by ballot an acting committee to consist of a treasurer, secretary and seven members, one third of whom shall be renewed every six months—five shall form a quorum to transact business and have power to call special meetings.
- IV. The society shall meet every three months at an appointed place to enact the necessary laws and deliberate on the reports of the committee respecting the state and progress of the institution.
- V. No missionary shall be considered qualified who is not capable of practising or teaching some useful art as well as a rational system of religion.—No other *test* shall be required, excepting, evidences of piety and zeal—that he renounce all sectarian names and adopt simply that of CHRISTIAN.
- VI. Should the funds of the society permit, institutions for instructing the Indians in the agricultural and mechanical arts, shall be established among them.
- VII. As soon as a sufficient number have subscribed, the committee shall publish under their inspection a periodical miscellany entitled the “*Missionary*,” and the profits arising from the sale shall be applied to the funds of the society.

\* \* No alteration or amendment shall be made in the above constitution, without the consent of two thirds of the members and every such improvement must be proposed three months prior to its discussion.

The constitution is left for signatures at 177 S. Second-street.

*February 2d, 1798.*

## A DISCOURSE.



THEN GIDEON BUILT AN ALTAR THERE  
UNTO THE LORD, AND CALLED IT JEHOVAH  
SHALLUM; i. e. THE LORD GIVE PEACE.

JUDGES vi. 24.

A NOBLE EXAMPLE for all Generals and  
Commanders of armies! Gideon, when going out  
to war, erected an altar to the GOD OF PEACE. His  
object was not devastation and plunder, but to de-  
fend the lives, liberty, and property, of his bre-  
thren; when these objects were obtained, the sword  
was sheathed, and he returned to his occupation,  
crowned with honor.

Gideon, as a worshipper of God, is worthy of  
imitation by all men, if there be a first cause, a dis-  
poser of events, a distributor of rewards and punish-  
ments, he is certainly an object of adoration. Some  
have supposed man to be a religious animal, that it  
is religion and not reason which distinguishes him  
from the beast; but, without the exercise of reason,  
I am at a loss to know how we are to prove the ex-  
istence of the Almighty. It is true, in most coun-  
tries, savage as well as civilized, we meet with the  
temple and the priest, the altar and the offering;  
the mythology of the Heathen, the mosques of

Mahomet, the superstitions of popery, and the circumscribed ceremonies of the Jews ; all have a tendency to prove that there is such a thing as *real* religion. Let us search for it, not by rejecting wholly every thing that bears the appearance of religion, but by acting the part of the *Bee*, extract the honey from every flower.

Although this Western World be a wilderness, we meet here with abundance of flowers which would adorn the most beautiful garden in Europe : shall we reject those valuable productions of the earth, because they grow in an uncultivated soil ? surely not. Shall we then reject the noble precepts of Christ, and despise his institutions, because they have been obscured by the weeds of popery and Mahometanism ? God forbid ! Rather let us cut down the groves of Baal and despise his worship. Let us reject every hypotheses that will not bear the test of examination---Let us believe nothing but what is supported by evidence, and may be proved by reason.

THAT religion is certainly rational which represents the Supreme Being in the most amiable manner, rewards virtue, punishes vice, publishes peace to the penitent, unites man to man, and all good men to God. Such is the Christian religion, in its primitive simplicity :—Although its ad-



vocates are engaged in the most important war ; a war with ignorance and vice ; yet, after the example of Gideon, they continually pray for peace. The COMMANDER IN CHIEF has ordered them to publish peace in every house they enter ; peace to the Indians, to Europe, Asia, Africa, and America. Their commission is to preach the gospel to every creature, to proclaim glory to God in the highest, on earth peace, good will towards men.

However, if we wish to enjoy a permanent peace, in the world, the private circle, or the conscience, the Bible declares we must cease to do evil and learn to do good ; the rule is short, the commandments are easy. All the precepts of Jehovah center in one syllable—LOVE. The laws and the prophets, like the rays of the Sun, collected to a focus, here shine and burn.

The man who loves God as the supreme good, and his neighbour as himself, surmounts every obstruction with ease, because he is borne above earth on the wings of love ; the philanthropist is every person's neighbour, the White, the Black, and the Red, are alike to him ; he recognizes in each a brother, a child of the same common parent, an heir of immortality, and a fellow traveller to eternity. He knows how to make allow-

ances for the prejudices of nations and individuals; instead of declaiming and tyrannizing, he endeavours to lead (with the cords of love and the bands of man,) all his fellow men, to think, and judge for themselves, what is right. Having done this, the foundation is laid for a glorious fabric ! The man who dares to think seriously for himself brings a complete sacrifice to the altar of peace; his ear receives instruction, the memory retains information, the judgment discerns between truth and error, his eye or principle is fixed on the glory of God and the public good ; and his feet or affections persevere in the path which leads to immortal blessedness.

Whilst on his journey the christian ceases not to offer up the sacrifice of praise for the innumerable mercies which surround his path and his pillow, but especially, for that life and immortality which have been brought to light by the gospel.

Brethren, where we have fallen short in any duty, especially that of gratitude ; let us move on with a firm and steady step in the great work of reformation, and as we are surrounded by temptations, let us combat the powers of darkness and the enemy will flee before us : with the weapons

of eternal truth let us fight the foe, and our rallying point shall be the Altar of Peace.

Permit me to descend to particulars, and apply the subject to the pending treaty. The Lord give peace. But, sirs ! in order to establish a durable peace, some sacrifices must be made on both sides.

The love of conquest and enlargement of territory should be sacrificed—every nation or tribe having an indefeasible right of soil, as well as a right to govern themselves in what manner they think proper : for which reason the United States purchase the right of soil from the Indians.

Self-interest and avarice, being the root of all evil, ought to be sacrificed as a burnt-offering, for the good of mankind. The desire of revenge should be immediately offered on the altar of forgiveness, although thy brother transgress against thee seventy times seven in a day.

Dissimulation and intrigue, with every species of deceptive speculation and fraudulent practice, ought to be sacrificed on the altars of strict honor and inflexible justice.

In short, as the Altar of Peace is our *Text*, the

*Sermon.* or our future conduct, should be, “do justice and love mercy,”—tell the Indians they must “go and do likewise.”—Inform them that righteousness is the parent of peace, foreign and domestic; that without it there can be no tranquillity in the nation, the neighbourhood, or in the bosom of the individual. Endeavour, therefore, by all possible means, to instil a just knowledge of this principle into their minds, for it must precede universal peace.

Why did the prophet say, “they shall not hurt nor destroy?” because first, “the knowledge of God shall cover the earth as the waters do the sea.”

If we were to form any idea of the signs of the times, the day of universal knowledge, peace, and happiness, cannot be at any great distance,---it will advance upon us like the rising Sun, whose light irresistibly spreads far and wide.

But do not imagine that we are to be idle spectators: God carries on his work by means, and employs rational instruments; and as we are at present in an Indian country, we should devise and adopt the most likely measures to civilize the savage tribes. We have an opportunity of knowing something of their dispositions.



If peace can be amicably concluded, much may be done ; but we are not to forget the natural grades from a savage state, to that of civilization. I am clearly of opinion, that rational preachers ought to be employed to remove their ancient superstition, give them just notions of the great spirit, and teach them rules of moral rectitude. I am aware, that something more is wanted : unless husbandry and the mechanical arts be introduced with those missionaries, they will never be able to prevail on them to quit their ancient customs and manners ; government should therefore interfere and assist : that good may be done, by individuals none can deny. The Moravian Indians are a convincing proof of it : still their laudable efforts will be ineffectual to bring over the great body of the people, without further aid, and a general intercourse between them and virtuous men.

'Tis to be lamented that the Frontiers of America, have been peopled in many places by men of bad morals. I do not mean by this, to throw a disagreeable reflection upon all the Frontier inhabitants, for I know there are many virtuous characters among them, but certain it is, that there are a great number of white as well as red savages, it will therefore be necessary to have such communications with the different tribes, as to convince them of the good will of the Americans in general.

If at the conclusion of this treaty, some interchanges of persons could take place between the United States and the different tribes, so that some Americans might have their residence in the Indian towns, and the Indians, in like manner, reside in some of the principal towns on the frontiers, it might be the means of terminating all future differences without war ; of cultivating harmony and friendship among the tribes, of bringing offenders on both sides to justice ; and causing treaties to be respected throughout the different nations.—If such a system could be introduced ; cultivation and instruction would naturally follow, and the Americans and Indians would become one people, and have but one interest at heart—the good of the whole.

That such an event should take place is certainly desirable : let us therefore, in the first place follow the example of Gideon, by erecting an altar, and offer the necessary sacrifices to obtain peace, let us by acts of righteousness and deeds of mercy make that peace permanent, let every probable means be made use of to enlighten the poor Heathens, that they may quit their childish, and cruel customs ; and add to their love of liberty and hospitality, piety, industry mechanical and literary acquirements.—Let us join them in prayer that the “ *Great Spirit* may enlighten their

“ eyes and purify their hearts, give them a clear  
 “ sky and smooth water—guard them against  
 “ the bad birds, and remove the briars from  
 “ their paths—protect them from the dogs of  
 “ war—which are ever exciting them to acts  
 “ of barbarous cruelty—that they may never  
 “ attend to their barking, but continue to keep  
 “ the bloody hatchet in the ground and smoke  
 “ the calumet of peace, until its odours perfume  
 “ the air.”

Sweet peace!—source of joy—parent of  
 plenty—promoter of commerce and manufac-  
 tures—nurse of arts and agriculture!—angelic  
 peace!—could I but set forth thy amiable qua-  
 lities, who would but love thee?—O daughter  
 of heaven!—first offspring of the God of love!—  
 hasten to make thy residence with us on earth.



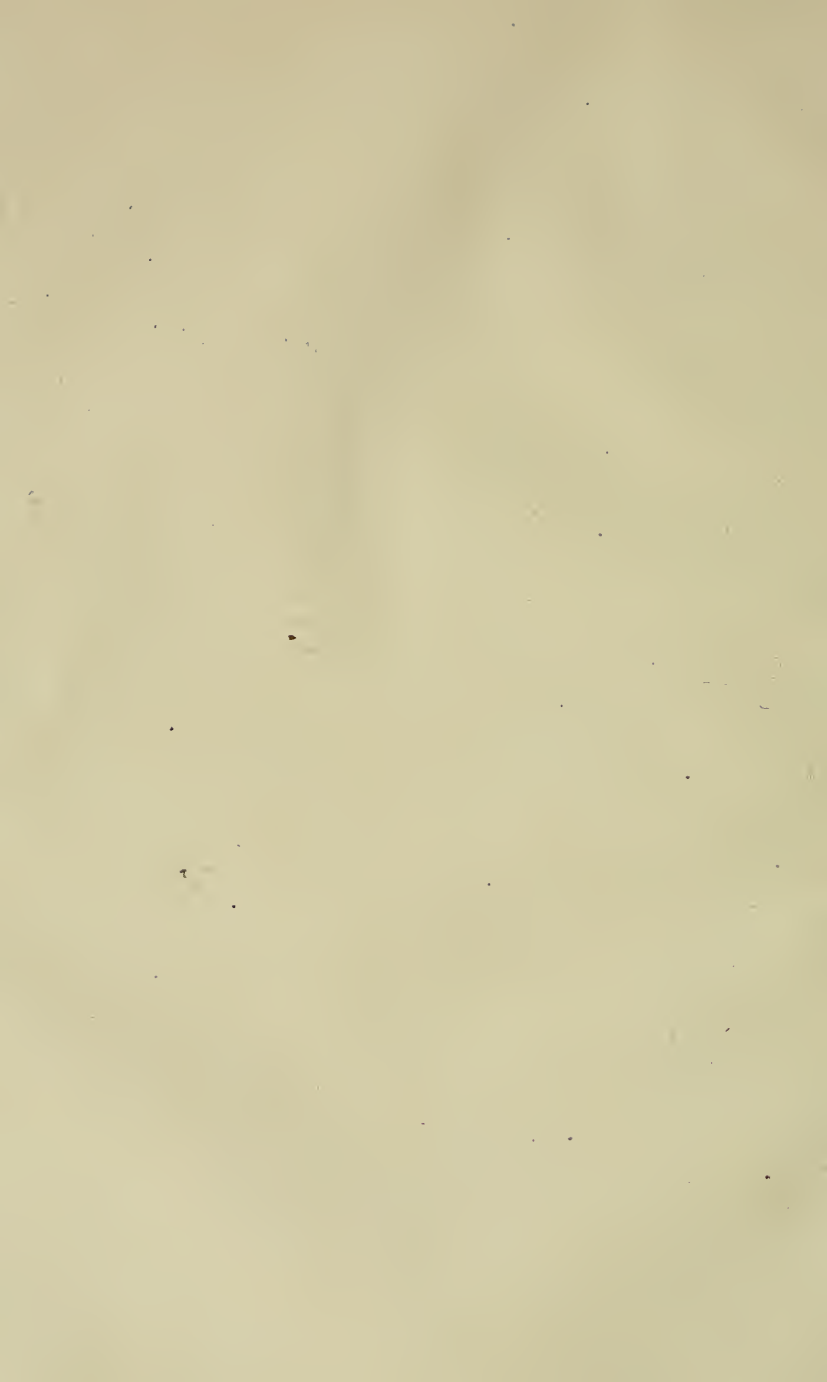
























































































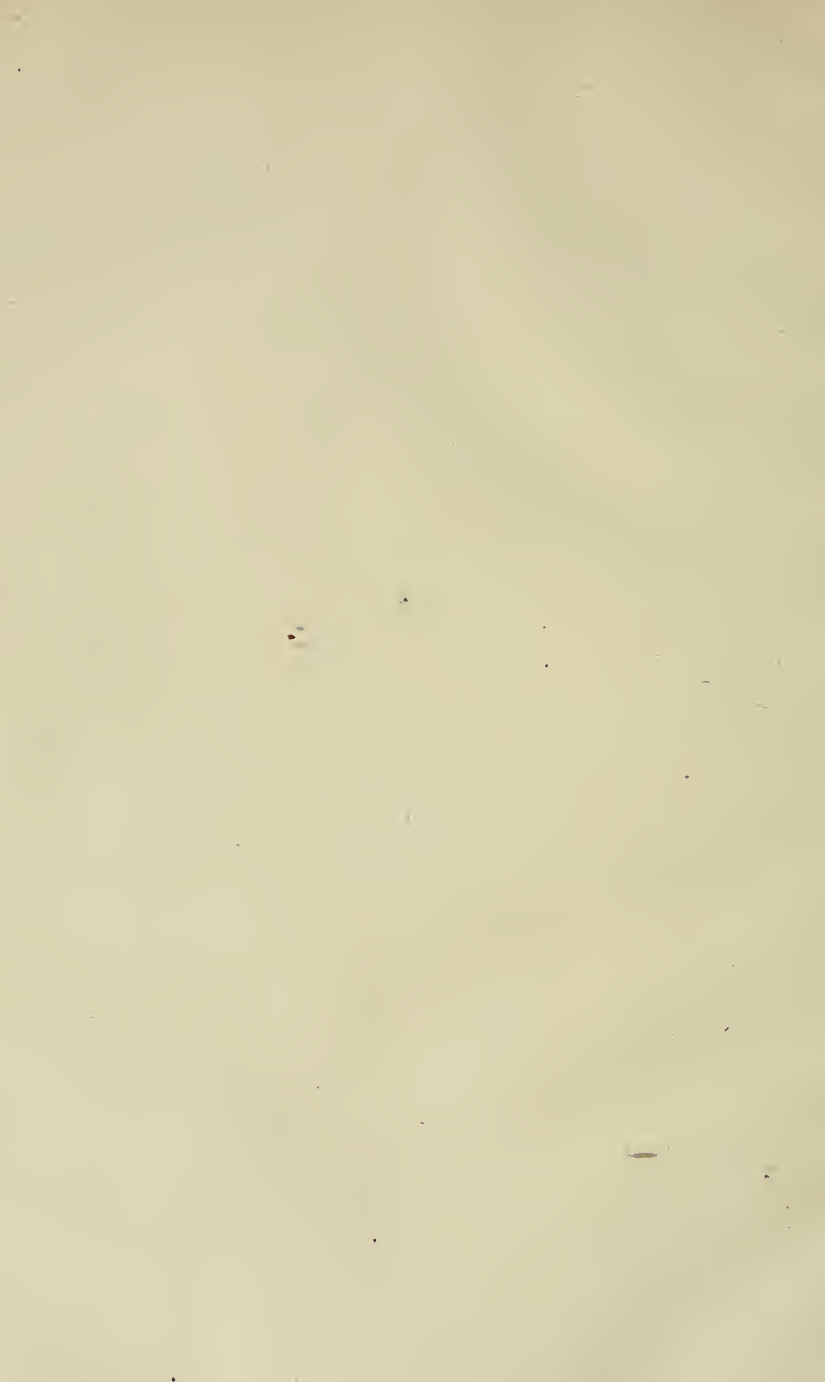












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